

COMMUNICATIONS.

The following interesting article, from the pen of David L. Child, was written for the Quarterly Anti-Slavery Magazine, more than a year ago, and soon after the return of the author from his tour in France. As it was not published in the Magazine, Mr. Child has handed it to us for insertion in the Liberator. It will be read with peculiar interest at the present time, when news has just reached this country of the plan recently proposed in the Chamber of Deputies for the abolition of slavery in the French dependencies.—J.

ABOLITION IN FRANCE.

The active abolitionists in France are few. Out of the capital there is no association of men for promoting the cause, and none of women anywhere. The Society at Paris, under the name of "Société Française pour l'Abolition de l'Esclavage," consists of less than one hundred members, among whom are many of the illustrious men of France. Twenty-six are members of the Chamber of Deputies, four of the Chamber of Peers, seven of the National Institute, ten of the Bar, and a number are ex-ministers of state, ex-governors of slaveholding colonies, reformers, physicians, noblemen, bankers, professors and lawyers. The names of De Tracy, Diderot, George Lefebvre, Lamartine, Odilon Barrot, de Broglie, Rochefort, Viviani, Pansy, de Tocqueville and de Beaumont will give to intelligent Americans an idea of the composition and character of the society. No clergyman of any denomination belongs to it. This may seem surprising, especially if viewed in connection with the fact, that there are upwards of four hundred Protestant ministers in France, and that they are pretty unanimously, and many of them very warmly, (if we may believe their professions,) in favor of the anti-slavery cause. Their abstaining from all action, and from any public testimony in behalf of their principles, is attributed to motives of fear and interest.

The high catholic clergy were invited by the founders of the society to lend their aid. Without exception, they declined. Cardinal Cheverus and the Archbishop of Paris replied, that the office of the church was to make men good christians, and that slavery was not incompatible with the performance of that duty. Formerly this would have had no effect upon the protestant ministry, unless to make them the more ready to pursue a counter course; but now, they as well as the catholic priests, are paid out of the public chest, and they study to keep the government and the dominant church in good humor, lest this boon should be withdrawn. As both of these have set their faces strongly against the agitation of the subject of abolition, the consciousness of this fact paralyzes the protestant preachers.

In the home population of France, there is no opposition to emancipation, nor is there, as a general thing, much zeal in its favor. When the subject is presented to them, they readily assent to the justice and necessity of it; and it is rare indeed to meet with one, who utters the hardy sentiment, that a part of the human race were created to be slaves. The press of France, and the literature of France, are entirely sound on the anti-slavery question. The aim of the old *Amis des Noirs* to extirpate prejudice against color, and to vindicate the right of the colored race to take rank with the white, is consummated. In town and country, in the army and navy, in the streets and saloons, stages and steamboats, schools, colleges and the polite seminaries of learning, both public and private, no distinction on account of color seems ever to enter the heart of any body. One of the most eminent writers in France, is a son of the celebrated colored man, Alexander Dumas, surnamed by Napoleon the "Hercules of the Tyrols." This gentleman, whom I am told bears marks of his honorable origin, and in our republic, might find it difficult to get a lodging at a common inn, is the object of popular enthusiasm and the honors of the court.

The absence of deep and lively interest in the cause of abolition, except within the sphere of a few distinguished philanthropists, may be easily accounted for. No man in France defends slavery, or utters threats against its opponents, or propounds in relation to it, principles which are odious to the liberties of the whites. The slaves are not numerous, and they are not as harshly treated as they are in the United States. The colonies, where they are held, are remote, and, since the introduction of the manufacture of indigo, sugar, are less interesting to the nation than East and West India possessions are wont to be. The whole number of slaves is 261,322, distributed in the following manner, viz:

Guaadeloupe and its dependencies,	96,322
Martinique,	78,076
French Guiana,	16,406
Bourbon,	70,406

There are slaves in Algiers, but they are held by Turks, Moors, Jews and Arabs, and not by Frenchmen. They are also recruited slaves in Senegal, but during their stay there they are not compelled to work, but are employed. The French establishments, at Pondichery, Chandernagore, and other points on the Asiatic continent, have no slaves.

To the slave population above mentioned, excepting that of Algiers, there are 39,500 whites, and 79,500 free blacks. The latter possess considerable wealth, and would possess more, if real estate were not exempted from attachment for debt. In Guadeloupe there are twelve sugar plantations, ninety four coffee and twenty-one cotton plantations, two hundred and forty-nine farms, and nine thousand nine hundred and sixteen slaves, belonging to colored men. The slaves held by this class in all the colonies will amount at this rate to thirty or forty thousand. It is greatly to the credit of these colored proprietors, and of their vilified race, that they have petitioned for the abolition of slavery. I do not recollect an instance of equal generosity in any body of slaveholders, always excepting the Quakers in the United States. The white slaveholders in the French colonies, with the single exception of M. Vitalis of Martinique, have shown no signs of such disinterestedness and magnanimity. On the contrary, they resist every movement in behalf of those in bonds, and by means of their colonial councils, courts and mobs, have succeeded in suppressing the liberty of speech and of the press. The Council of Bourbon abolished the liberty of the press by a formal vote of thirteen to five. Such proceedings are of course contrary to the charter of 1830; but they are confined to the colonies, French slaveholders not having ventured to try the shackles on free France.

The state of morals which slavery induces may be judged of by the fact, that in 1835 only one marriage of slaves took place in the island of Guadeloupe, and no more than one marriage to one hundred and fifty-eight freemen. In Martinique the proportion among the freemen was one marriage to one hundred and eighty-six, and among the slaves one to five thousand two hundred and five.

Elopements to the British Islands are very frequent. These have increased in proportion to the delays of the government to bring forward their promised measure of emancipation. Many fugitives have constructed rafts, and on these precarious boats have braved the dangers of the sea. In the commune of Francois, in the island of Martinique it was recently discovered that one hundred and fifty slaves belonging to different plantations, had conspired to seize a vessel, and sail for St. Lucia.

A gross abuse of power by the colonial lords has lately been exposed in the Chamber of Deputies by M. Jambert, deputy and secretary of the Abolition Society, a man of great integrity and an indelible and efficient friend of the colored man. It appears that those councils have their delegates at the metropolis, to whom they pay salaries amounting in the aggregate to \$28,800, and that some of those delegates, if not all, are members of the Chamber of Deputies. They are in fact the feed attorneys of the slaveholders. It was not known that in addition to this sum for salaries,

M. Mauguin, formerly known to some extent among us by his zealous support in the Chamber of ultra liberal principles, is one of them. This accounts for his suddenly appearing as the champion of the slaveholders—a fact which excited much surprise among the friends of liberty, and was pointed out with indignation by American slaveholders and their apologists.

\$280,000 per annum was raised by a general tax in the colonies, and paid over to these delegates as "secret funds," of whose application no account was rendered. To compel colored proprietors, who were petitioning for the removal of slavery, to give their money for reviving the chains, was illegal as well as excessively mean. But those who have confounded the distinction of men and men, and of honor and shame in no capital point as robbing the poor of their earnings, cannot be expected to become suddenly fastidious in the details of chicanery.

The spirit of youth law is in the French slave colonies. A mob in Bourbon broke open and destroyed some packages of anti-slavery publications. The court of assizes at Martinique sentenced a number of colored men to be branded and confined in the galleys for life; and refused to receive their claim of an appeal, to which they had an undoubted right by law. They were actually branded, and sent to work in chains at the galleys, but an able and philanthropic advocate at Paris, M. Isambert, already mentioned, brought their case before the Court of Cassation, and obtained a reversal of the judgment, and the discharge of these innocent men after they had been in the galleys several months. They will carry the marks of the brand as long as they live, but the nation regards those marks as more honorable than the stars of the Legion of Honor. M. Bissette, the able editor of the *Revue des Colonies* was one of those injured men.

Every year there is more or less discussion in the Chamber of Deputies, and occasionally also in the Chamber of Peers on the abolition question. The government of Louis Philippe have usually limited themselves to an intimation that they were preparing to introduce a measure of emancipation, and to entreaties to be left in tranquillity to mature their plan. Several of the General Councils of France, which are representative bodies, partly legislative and partly executive, in all the eighty-six departments of the empire, have adopted by unanimity resolutions calling upon the government, in the name of religion and humanity, to present to the Chambers their project of emancipation. Motions to this effect have succeeded whenever they have been made in those assemblies, and it was expected that their united voice would be heard for the slave in the halls of the supreme legislature at its present session.

Count Mole, President of the Council of Ministers, executed himself at the last session, June 6, 1837, for not having redeemed the pledge of the government. He stated that certain information, which they had required of the governors and colonial councils, had not yet been furnished—that the requisition was about being renewed, and if proved ineffectual, those functionaries would be equally condemned by their own silence and by the government, which must be obeyed. As to the nature of the system, which they should propose, he intimated that an apprenticeship of minors, until the age of twenty-one, with the condition of instruction in schools and trades, might form a part of it. He also observed that the scheme of securing the slave in the possession of his *peculium*, the right of augmenting it, and of purchasing himself, had had an unfavorable effect upon the cause of emancipation by reason of the great increase of vagrancy, which it was supposed to have caused. This arose from the disposition of a slaveholding community to abandon the freed men to themselves, and to deny them regular and profitable employment. This freedom was made to furnish plausible arguments in favor of slavery.

Recently it has been rumored that for the adult slave the ministers will propose an apprenticeship of *five years*. Whatever may be their plan, we shall soon know it. The government of Louis Philippe has gradually retreated into a corner, from which they cannot come out except with a bill of emancipation. I believe Louis Philippe wishes well to the slave, but his reign has been so agitated by the uncertain policy of his continental neighbors, and by party violence and personal plots at home, that he has felt afraid of adding any new element of controversy. Last July, he issued an order in Council, removing a Governor of French Guiana, and ordering him home to take his trial for having authorized hostilities against a community of free negroes, called Bonis, inhabiting the frontiers of that province. The officer commanding the detachment is also to be tried for putting four of those people, whom he had made prisoners, to death. This unexampled spirit of justice towards a weak and colored tribe either marks emphatically the progress of Christian civilization in Europe, or a growing abhorrence of the example of the United States. Perhaps both causes have operated to produce this unprecedented result.

* This affords unanswerable argument for immediate and total emancipation. I am inclined to think that this manumission of Washington's slaves without providing for their employment, either as laborers, or as freeholders, was next to the formation of the "American Colonization Society," the most unwise and unchristian act for the cause of American emancipation. The masters in that region, obedient to the slaveholding instinct, virtually conspired to discountenance them, and render their emancipation a stigma to the holy cause of equal rights. The advocates of chains have appealed on all occasions to the fate of these poor freedmen with wonderful complacency.

MR. JACKSON'S LECTURES IN AMESBURY.

AMESBURY MILLS, NOV. 20, 1839.
FRIEND GARRISON:
We have been favored with two lectures from JAMES C. JACKSON, of Peterboro', N. Y., on the subject of slavery. The first was on Sunday evening last in the Baptist Church, which was filled to overflowing. The subject was treated in a manner well befitting the time and place. The religious privations and destitutions of the slaves, were portrayed in such a vivid and lucid manner, as made all feel; indeed it seemed, that those who were present did not sympathize with the slave, the "very stones would cry out." The second lecture was at the Orthodox church on the following evening. The oppressive operation of the slave laws, the liabilities of our free colored population, the influence of Southern slavery upon the North, our inconsistency as a nation, in taking the declaration of independence as a nation, in taking the declaration of independence as a nation, and as a rule of civil and political practice, and at the same time sanctioning a system, the "religion that ever saw the sun," were the principal topics. At the close several objections were answered, such as—Why don't you go to the South?—You will dissolve the Union.—We are abolitionists, but don't like your measures, &c. Mr. Jackson's lectures were characterized throughout by an uncommon amount of originality and sound argument, his illustrations were happy; and a more favorable impression was left on the minds of the people than has been produced by any lectures on the subject of slavery delivered in this place for a considerable time, if ever.

We have many tried friends in Amesbury and Salisbury, who have always shown themselves good and true, having engaged early in the cause. They have become thoroughly indoctrinated into the principles, and endowed with the spirit of abolitionism. Many of them you know, and others you may not know, are nevertheless side by side with the suffering and dumb. They are indeed *manly men*, always at their posts, with their armor on. I don't like to puff any man or body of men, but when I find men, and women too, prompt and ready at a moment's warning, "in season and out of season," through evil as well as good report, decided, undaunted, firm and persevering, I can but mark them, and admire their courage and course. Many of the friends advent with a great deal of interest to the time when you read the standard of anti-slavery here. The seed you then sowed has sprung up and produced fruit. Our good friend JOHN G. WHITTELL has undoubtedly done much here for abolition, it being the place of his residence.

Thy friend,
JONAS EAMES.

NORTH DANVERS A. S. SOCIETY.

At a meeting of this Society, held on the evening of the 4th inst., the following resolutions were adopted with but one dissenting vote:

Resolved, That we sincerely regret the existence of a new organization in this State, and believe it to be productive of evil to the anti-slavery cause.

Resolved, That we have full confidence in the Massachusetts Anti-Slavery Society, and we will give it our hearty support.
H. PORTER, Secretary.

Danvers, Nov. 1839.

PETITIONS!—PETITIONS!—PETITIONS!!

To the Abolitionists of Massachusetts.

DEAR BROTHER:
It is but a few days before our National and State Legislatures will convene, and as petitioning is one of the most efficient measures, (and within the reach of all,) which can be employed to bring the subject of emancipation before this guilty nation, neither time nor pains should be spared, to give every person in our Commonwealth an opportunity of signing the petitions which will be found inserted below. It is the petitions of abolitionists, mainly, that have unscaled the lips of our legislators, and induced them to register their testimony in favor of our cause. We have but to revert to the overwhelming influence that the anti-slavery petitions had upon the Palatine of Great Britain and take courage. By them, our growth can be marked, and the South informed of our real strength, and our representatives enlightened as to the wishes of the people. Those of our legislators, who have an honest desire to do justice to the subjects of this government, without regard to complicity, will feel greatly relieved under their peculiar responsibilities, to have their constituents speak forth their sentiments freely; and those who are resolved to drift along on the current of a corrupted public opinion, for the leaves and fishes of earth, regardless of the sacred rights of man, will be reminded by our growing strength, that justice and humanity will soon put in their places those who have regard for the inalienable rights of all.

Let not the treatment which our petitions have received discourage us from signing them again; but on the contrary, excite us to redouble our efforts to trouble the number of signers. It is true, the *sermons* of the people have treated our prayers, on this subject, with insolence and contempt; but the *Great Ruler* of all things has listened to our cry, and overruled this wickedness for good. By their rejection, the subject of slavery, to some extent, has been brought into almost every village in the land. By it, the fires of liberty and investigation, have been kindled, the light of which has exposed, to some extent, the deformity of the system of slavery, and excited a strong sympathy for the oppressed, among those who were beyond the reach of any other influence.

If we have regard for our own rights, let us pray that the rights of others may be secured. Notwithstanding we talk much of liberty and equal rights—the freedom of speech and the right of petition—yet the spirit of liberty has departed from us, and our rights have been stricken down. The right of petition has been murdered by our members of Congress, and the freedom of speech strangled in the conflict with despotism. Ought we to remain silent, so long as the District of Columbia is converted into a slave plantation—while seven thousand human beings are robbed of every vestige of humanity, save the susceptibility to suffering—while the ten millions susceptible to instruction in schools and trades, might form a part of it. He also observed that the scheme of securing the slave in the possession of his *peculium*, the right of augmenting it, and of purchasing himself, had had an unfavorable effect upon the cause of emancipation by reason of the great increase of vagrancy, which it was supposed to have caused. This arose from the disposition of a slaveholding community to abandon the freed men to themselves, and to deny them regular and profitable employment. This freedom was made to furnish plausible arguments in favor of slavery.

Can we, innocently, remain dumb, while the domestic slave trade, the life-blood of American slavery, is sustained and protected by that body which brands the foreign slave trade as piracy?

Let there be no indifference, on the part of abolitionists, at least, so long as Florida, with her constitution, tolerating domestic slavery, knocks at the door of Congress for admission into the Union, to add more of political influence to the slave system, and also to break up the bondman's city of refuge, so that he can have no rest for the sole of his foot, as he escapes from the hand of his tyrannical master.

Forget not in your petitions the Haytian government. Recollect that she stands proscribed by this nation, because, forsooth, her citizens resemble the *Africans*. This nation is now, as she has been for a number of years, in a flourishing condition; and notwithstanding all the obstacles which are thrown in the way of her prosperity, our commercial intercourse with her citizens, though entirely unimpeded, exceeds in value that of some fifteen or twenty governments, some of which are Holland, Prussia, Spain, Portugal, British West Indies, and with all of which, our government has made provision for the protection of our commerce. England, France, and other great nations, have recognized her independence and established with her a friendly intercourse. This country, also, would have done the same, had not slavery discovered that its inhabitants were 'guilty of a skin not colored like our own.'

It is an erroneous idea, and one that should not be tolerated for a moment, that there is no necessity of sending in petitions to our State Legislature this season, to secure her testimony against slavery and the slave-trade in the District of Columbia, &c. because the Legislatures of former years have spoken out fearlessly and manfully on this subject. The present Legislature may hold views on the subject of slavery entirely opposite to those formerly promulgated. It may be, though we have reason to hope differently, that the legislature of 1840 will go all lengths for the 'peculiar institution.' For her to remain silent even on this momentous subject, while her children are exposed to the prowlings of the kidnapper, while a part of her citizens are subject to lynch-law and violence, if found within the borders of the slaveholding state, while reward is offered by a sovereign State for the apprehension of one of her citizens, for republishing the doctrines of '76,—would be considered, by the enemies of our cause, as a strong indication, that the love of impartial freedom was beginning to wax cold in the Commonwealth.

The citizens of Massachusetts are just as much responsible for the continuance of slavery and the slave trade in the District of Columbia and in the territory of Florida, as the citizens of Georgia are for the continuance of slavery in that State. The citizens of the free States, being the majority, have the power and the constitutional right to set at liberty all the slaves within the District and Territory; and any person who does not petition Congress for its immediate abolition, or in some public way bring his testimony to bear against it, is guilty of the sin of slaveholding. The South claims that it is in favor of her institutions, and will, until they protest against it.

The *Marriage Laws*.
Your particular attention is invited to the petition praying for the repeal of that obnoxious law, making distinction among the inhabitants of this Commonwealth, on account of complexion. Last season, petitions were circulated to some extent praying in general terms for the repeal of all laws making distinctions on account of color. No law in particular being specified, the petition attracted but little attention. Some, however, were circulated by women, who are generally first to every work of mercy. When they were presented to the House, it was discovered that the only law making distinction on account of color was that which prohibited the intermarriage of a white person with a negro, Indian or mulatto. As women were the only petitioners for its repeal, it gave an opportunity to the 'chivalry' of the Mass. Legislature to show their courtesy to the fairer portion of mankind, which it did, by attacking the women of Lynn, Dorchester, and other places, in a low, scurrilous, and vulgar manner. But that torrent of keen and satirical rebuke which was poured out upon them by that devoted and intrepid friend of liberty, GEO. BRADBURN, will surely prevent the recurrence of the like in any body of men.

* It may be argued that this law makes no distinction on account of color, inasmuch as the same restrictions are laid upon the whites, as upon the negro, Indian, or mulatto. Why then this law? There must have been some grounds for its enactment. To say that it was formed without any ostensible reason, would be insulting to the memories of our ancestors. What, then, were these reasons? The law has no respect to moral character, age, or condition. The only reasons that can possibly be assigned for its enactment, must be either that they were considered superior, equal, or inferior. To talk about our legislators, raising laws to prevent their intermarrying with a race which they considered superior, or even equal in all respects, is talking nonsense in the highest degree. Common sense scoffs at the idea. It then follows that the reason for the enactment of this law was, that the negro, Indian and mulatto, were considered of an inferior race.

with which he is connected; and the abolitionists of Massachusetts are to be congratulated, that Mr. Bradburn has been re-elected by his constituents to the next legislature by an increase of 110 over the vote of last year. Let it not be said this season, that the 'chivalry of Massachusetts has so died away, that one man cannot be found to come up to the aid of a thousand fair women.' With a little effort on the part of abolitionists, one hundred thousand men, and twice that number of women, may be found, who would be willing to record their testimony against this law, by signing this petition. The Mass. A. S. Society, and all her county auxiliaries, I believe, have been unanimous in recommending the circulation of this petition.

This law should be repealed, because it is unchristian, and a virtual repeal of that command of Jehovah, 'What therefore, God hath joined together, let not man put asunder.' It assumes that the legislature has the right to regulate, amend, or annihilate, at pleasure, the institutions of Divine appointment, and treats with supreme contempt the idea that God hath made of one blood all nations of men to dwell on all the face of the earth; and also, that moral and intellectual worth, which alone entitles man to respect, consists in obedience to the requirements of the gospel; while it establishes, for the standard of moral excellence, the mere fact of our not being of African descent. So long as we do not give our testimony against this law, all our efforts to christianize the red or the black man, will be nothing but solemn mockery.

This law should be repealed, inasmuch as it is unconstitutional. The constitution of this Commonwealth declares that 'all men have an inalienable right (i. e. a right which cannot be alienated) to the pursuit of happiness'; but this Law thrusts in her hands and tears away the rights of the citizen, and marks the channel through which his affections shall run—declaring, under the great seal of the State, that humanity consists not in the power of reasoning, thought and reflection, but in the color of the skin! It invites, almost to every village in the land, by it, the fires of liberty and investigation, have been kindled, the light of which has exposed, to some extent, the deformity of the system of slavery, and excited a strong sympathy for the oppressed, among those who were beyond the reach of any other influence.

This law should be repealed, because it is unnatural. To say that God has created beings, intelligent and accountable, and commanded them to love each other, while at the same time He has planted a principle of dislike and alienation in their bosoms, is nothing more nor less than to impeach His character, as being destitute of justice and benevolence. This prejudice is a creature of education, and is known only in those countries where African slavery has been tolerated. The child knows no distinction between his white and colored play-fellow.

Abolitionists should pray for the repeal of this law, that their course may not be characterized by inconsistency. It contains the very elements of slavery, and God will not crown our labors with success until we first pull the beam out of our own eye. We are calling upon the South to let her oppressed vassals go free, and to place them under the protection of equal laws, but a voice comes thundering back, long and loud, Physician heal thyself! She knows that we do not respect the rights of the colored man;—and hence she aims at her conscience full harmless at her feet. It should be distinctly understood, that this question is one of HUMAN RIGHTS, not of MATRIMONY. Our only object is, to remove the obstacles which stand in the way of immediate emancipation, and the elevation of our colored population. It is hoped that all abolitionists will not only sign this petition themselves, but also persuade their friends to do the same.

The petitions are the same as those issued for the women of Massachusetts by the Board, some months since. Let the abolitionists of the several towns in this State have a meeting immediately, and adopt some efficient plan by which the petitions may be presented to every family for signatures. Let the friends throw their mites together, and employ some efficient, whole-souled abolitionist, to go from house to house throughout the town. But if this cannot be done, divide the town into districts, assigning to each man his own field, and appointing one man, who will be sure to attend to the duties of his office, which shall be to see that those who have districts assigned them attend to it thoroughly, and who shall collect the different petitions together and follow the injunctions given below.

In places where it can be done, let the petitions, during the intermission, upon the Sabbath, be carried into the meeting house and placed upon the table at the foot of the altar, where all can have an opportunity of signing them. The day and the house will become the deed. This plan succeeded admirably in England. Why not here? Don't fail to attend to this immediately.

DIRECTIONS.

1. Cut out the petitions and circulate immediately.
2. Fill the first blank of the petition with the words, 'Male inhabitants,' and the second blank, with the name of the city and town.
3. Let each one, WITH INK, write his own name, as to have names copied would lead to suspicion that they were forged.
4. When the petitions are completed, have those for Congress forwarded to some member of the House of Representatives who is friendly to our cause, before the 1st of January, if possible, by mail, accompanied by a letter, as there is no postage to be paid by any one. Petitions, of any size, may be sent postage free; but the letters accompanying must not exceed half an ounce in weight.
5. Petitions to the State Legislature should be sent to Geo. Bradburn, or some other member of that body, as near the 15th of January next, as possible, accompanied by a letter.
6. The names on each petition to Congress and the State Legislature, should be counted, and the number placed upon the back of the folded petition, with the name of the first petitioner—thus:

The petition of A B and—others for the abolition of slavery and the slave trade in the District of Columbia.

Each of the other petitions should be endorsed in a similar manner, signifying its object and the number of signers.

7. Blank petitions, printed on writing paper, after the form of the women's petitions, can be had on application to J. A. COLLINS, by letter or otherwise, 23 Cornhill, Boston.

J. A. COLLINS,
General Agent Mass. A. S. Soc.

Boston, Nov. 23, 1839.

To the Senate and House of Representatives of the Commonwealth of Massachusetts.

'No white person shall intermarry with a negro, Indian or mulatto.' Rev. Stat. Chap. 75, Sec. 5.

'And all marriages between a white person and a negro, Indian, or mulatto, shall, if solemnized without this state, be absolutely void, without any decree of divorce, or other legal process.' Rev. Stat. Chap. 75, Sec. 1.

The undersigned, of the County of _____, do hereby pray your bodies to erase the above from the Statute Book of this Commonwealth, as being contrary to the principles of Christianity and republicanism.

To the Senate and House of Representatives of the Commonwealth of Massachusetts.

The undersigned, of the County of _____, do hereby pray your honorable bodies to adopt resolutions, declaring that Congress has the constitutional power, and ought immediately to exercise that power—

1st. To abolish slavery and the slave trade in the District of Columbia.

2d. To abolish them in the Territories where they exist.

3d. To prohibit the slave trade between the several States.

We also pray you to send a copy of said resolutions to each of the Senators and Representatives of this state in Congress, to be laid, by them, before both branches of that body; to the Governors of the several States, to be laid, by them, before their respective Legislatures, and also to the President of the U. States.

We further pray you to instruct the Senators, and request the Representatives of this State, in Congress, to use their utmost influence to abolish slavery and the slave trade in the District of Columbia, and in the Territories where they exist; and also for the immediate prohibition of the slave trade between the several States.

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To the Senate and House of Representatives of the United States.

The undersigned, of the County of _____, do hereby pray your honorable bodies to adopt resolutions, declaring that Congress has the constitutional power, and ought immediately to exercise that power—

1st. To abolish slavery and the slave trade in the District of Columbia.

2d. To abolish them in the Territories where they exist.

3d. To prohibit the slave trade between the several States.

We also pray you to send a copy of said resolutions to each of the Senators and Representatives of this state in Congress, to be laid, by them, before both branches of that body; to the Governors of the several States, to be laid, by them, before their respective Legislatures, and also to the President of the U. States.

We further pray you to instruct the Senators, and request the Representatives of this State, in Congress, to use their utmost influence to abolish slavery and the slave trade in the District of Columbia, and in the Territories where they exist; and also for the immediate prohibition of the slave trade between the several States.

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